THE AMERICAN GLEANER, &c.

CUM UTILI DULCE.

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For the AMERICAN GLEANER.

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In my first essay upon the absurdity of Atheism, when I said "man must either have created himself, that is, must have been the author or cause of his own existence; or must have been necessarily self-existent, or must have been created by some other being or power adequate to his production, and added; but he could not create himself, for if he could, he must have existed before he did exist, which is an absurdity in terms,—he therefore did not create himself, and as to HIS necessary self-existence, it is certainly inconceivable and absurd; but, if we can conceive the meaning of such an extraordinary expression, we surely may conceive it as applicable to the existence of *one great first cause*; and may then without inconsistency say that *He* created man;"—I ought to have added here, that however inconceivable and obscure the idea of a necessary self-existent being may appear, to such beings as we are, whose minds, or understandings are adapted to such knowledge only, as is suitable to our nature and wants, it must be admitted by us, however incomprehensible to us; or we must admit what is equally absurd and more incomprehensible, as was stated in the former part of this essay, that every thing existing, is self-existent. But the difficulty of proving, nay of even conceiving the existence of such a Being, has driven many into Atheism, who were so vain as to believe that nothing could exist, whose existence and nature they could not comprehend and explain. Some finding that metaphysical subtleties would not answer their purpose, and others by logical deductions from any premises finding no satisfaction; and others accustomed to believe nothing which was not capable of mathematical demonstration, and many wishing to get rid of all restraint on their passions, sheltered themselves, without being able to reason on the subject, under the shield of the high authority of the Philosophers. But what do philosophers know, if they do not know that, in fact they "know nothing."*

"But why so blind to thine immortal works
"Thy creature man? Why thus deny his God?
"Grown proud with science as 'tis falsely call'd,
"By wild imagination led astray,
"His foolish heart was darkened."
[See Romans I. 21st.

——But we may say with truth,
"As well might short liv'd fathomers deny
"The sea's existence, and its depth profound;
"As weak conceited man, with his short line,

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* SOCRATES said, upon being praised for his superior knowledge, that, "*all he knew was that he knew nothing.*"

"Sounding the unfathomable
depths of God,
"Deny the existence of a Deity."

But to proceed, there can be no possible reason assigned, why matter, or any thing in existence should *necessarily* exist, unless it be to suppose, that as nothing could produce itself, and that as there must be some cause adequate to the production of all things within our knowledge, we must suppose that the great first cause of all things did *necessarily* exist: and we may here only, use the term *necessarily* exist, because the existence of a first cause, is absolutely necessary to the existence of matter, and of all things existing in nature. For the human mind cannot comprehend any *necessity* for the existence even of the Creator, but from a previous knowledge of its own existence, and of myriads of beings, objects of its contemplation, which must have been produced by such a being.

Hence we see the human mind when in search of the first cause, may run into the absurdity of Atheism, and be filled with perplexing doubts, which must be attended by distressing disquietude, and indeed be led into an indulgence of passions, degrading man to the level of brutes, and depriving him of those intellectual enjoyments which if properly regarded, and indulged would demonstrate that there is not only a God, but that there is "a God within him." It was observed in my first essay that a Revelation from God alone could *demonstrate his Being and Attributes satisfactorily* to mankind. Astronomers it is true, might say with DAVID, "*the Heavens declare the glory of* GOD, *and the firmament sheweth his handy work*," and one would think with St. Paul, "*that the invisible things of him, even his Eternal Power and Godhead are clearly seen, being understood by the things that are made.*" And yet there are at this day Astronomers and Chemists professing Atheism! It has been well *said, that an "*undevout Astronomer is mad.*" For how can he who knows that the Planets revolve around the sun, in the beautiful order they do, in their various orbits, floating in air or in Æther, although of vast bulks and at immense distances, observing a constant law of their motions, that is, that "*each describes equal areas in equal times*," and "*that the squares of the periodic times of all the Planets are as the Cubes of their mean distances from the Sun*," avoid seeing, that they must have been created, suspended, put in motion, and their respective motions regulated by a Being of infinite power and wonderful contrivance? For infinite must be that power which could suspend in the Heavens such a body as our earth, whose diameter is known to be about 7,900 miles, and make it revolve around the sun in an elliptical orbit at the distance of about 95 millions of miles in 365 days and about a quarter, that is, at the rate of 68,000 miles every hour, that is, 1,133 1-3 miles in a minute; or more than 18 3-4 miles in a single second of time, or about 9 miles in the twinkling of an eye. This the astronomer can demonstrate from geometrical principles and actual observation: and he can demonstrate that Jupiter is 1,049 times larger than our earth and above 9 1-2 times further from

*By Young in his Night Thoughts.

the Sun than the Earth is, and the Planet Herschell above 19 times as far ; that is at least 19 times 95 millions of miles ; that is 1805 millions of miles distant from the Sun. But vast as this distance is, the Astronomer can prove it is very small compared with the distance of the fixed stars. The nearest of which to our earth (as Sirius or Arcturus) are demonstrably so distant, that the whole orbit of the earth would not subtend an angle of one second if viewed from either of those stars. For when the earth has moved as it is demonstrated above 190,000,000 of miles in her orbit, these stars appear in the same point in the Heavens† over her in either or both extremeties of her orbit, which could not possibly be the case, if the space which the earth had moved over bore any sensible proportion to their distance. Their distance is therefore, so great, as must show an immense extent of the power of their creator. And as there is sufficient reason arguing analogically, to believe that the fixed stars are every one of them a sun like ours, and have systems of planets revolving around them ; and as the more the powers of Telescopes have been encreased, the greater the number‡ of fixed stars, have been found, and indeed Her-

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† *This is not strictly true, because they and every other star which were observed by* Dr. Bradley *(see Philos. Trans. No. 406) were seen in a position directly the reverse of that in which they ought to have been seen, had the diameter of the Earth's orbit borne any sensible proportion to the distance of the star from the earth, and this position, the Doctor, after many observations and long and ingenious investigation, proved to the entire satisfaction of the Astronomers, they must have, from a due comparison of the motion of the earth in its orbit, and of light in its passage from the stars ; which is the effect of the aberration by which not only the motion of the earth in its orbit, but that of light is demonstrated and found to be the former to the latter as* 1 *to* 10,314, *that is the velocity of light is* 10,314 *times greater than that of the earth in its orbit, that is,* 92,826 *miles in half a second.*

It is demonstrated that light takes up 8 *minutes and* 13 *seconds of time in its passage from the Sun to the Earth which is at the rate of* 96,480 *miles in half a second, and nearly enough agrees with its velocity found by Doctor Bradley in its passage from the fixed stars. And every particle of the rays of light are demonstrted by Sir Isaac Newton to be bodies capable of being attracted and repelled, of being reflected and refracted, and of being according to their size or densities capable of a greater or lesser degree of Refrangibility. with original colours peculiar to themselves. Whoever can read Newton's Optics will see these things demonstrated.*

‡ *But although the increased power of Telescopes constantly enables Astronomers to discover stars not discernable by Telescopes of less magnifying powers, they never have encreased the apparent magnitude of any one of them : Even Sirius appearing through the best as a mere lucid point ; even much smaller than when reviewed by the naked eye, whereas the planets are greatly magnified. Venus and Jupiter*

schel found that above 116,000 passed through the field of his Telescope in 15 minutes of time, and found many of them 497 times farther from us than Sirius is from the Sun, or as far as he could search for them in the depths of infinite space, or expanse of Heaven, with his long sounding line, as he called his large Telescope. I say that that these circumstances and many others not convenient to be noticed in this ort essay, exhibit such proofs of the Almighty power and wisdom of God, as to fill the mind of an Astronomer with astonishment and reverential awe, and a constant adoration of him.

EUSEBIUS.

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ter appearing as large as our Moon, and the Satellites of Jupiter, tho' not visble to the eye alone much larger than he *does to the naked eye, which must plainly demonstrate that the stars are inconceivably further from us than the Planets are.*

For the AMERICAN GLEANER.

THIS letter and the piece enclosed were written by Edward Foy, Esquire, Captain of Artillery in the British army, and one of the three * Captains to whom Prince Ferdinand gave thanks in General Orders, as greatly instrumental in gaining the brilliant victory at Minden—and who came to Virginia with Lord Dunmore from New-York, where Dunmore had been Governor, and Foy his Secretary, with a salary of £ 500 sterling a year, which salary, or a better, he had supposed Dunmore could give him when *he* was translated from the Government of New-York to that of Virginia. And here he was Dunmore's *Privy Counsillor*, or Prompter ; and had been applied to by the person to whom the letter was addressed, to prevail on the Governor to unite with the Council in some application to the British Government, to prevent the evils which then were supposed to be hanging over the North American Colonies.

DEAR SIR,

I enclose you a few unmethodised hints upon the subject on which we conversed together, not so much with expectation that they will be the means of altering the sentiments of others, in their heated state, as with a desire to convince you, in whose opinion I am ambitious of standing well, that, however much of an Englishman I may appear in my state of the dispute between America and Great Britain, the freedom, which I wish may be enjoyed by this country, which though it be not my native, I shall always look upon as my altera Patria, differs in no essential point from what its most unaffected advocates contend for, those who do not carry their views to a separation of the child from its parent.

I am with respect and
esteem your faithful
humble servant,
Edward Foy.

18th of June, 1774.

In the dangerous crisis to which the disputes between the mother country and the other Colonies are verging, a conciliatory plan might still prevent the evil effects of the power of the one and the resistance of the other.

The Constitution itself can furnish the plan, and therefore as it

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* *Philips, Drummond and Fory.*

would be unnatural to seek for it any where else, so that which should proceed from thence would unquestionably have the longest duration and the most salutary effect. But in order to bring the opinions of America and Great Britain to meet as near as possible, it is necessary that, laying aside prejudice an impartial view should be taken of the points which now divide them.

It is impossible that the people of England can join to annul the power of their Parliament in America, without which there can be no Constitutional dependance between the two countries.

It is proved to demonstration, by the experience both of Great Britain and America, that the presumption of Law, that acts bind the subjects only because they are all supposed, by their representatives, to have had a share in the framing of them, is one of those fictions, those nice Principia of the laws of Society which it is utterly impracticable to see strictly and minutely adhered to, in the administration of great and popular Governments, and therefore the Constitution has found it necessary to declare the qualifications of both the Electors and Elected for the purposes of legislation, by which Seven eights, or nearly, of the inhabitants of Great Britain are excluded from any share whatever therein, and in America the legislation which is there exercised does not admit of every individual to a participation thereof, but only such as are qualified by the Law of the Colony; and yet the rest are held in subjection to the acts of legislation in the same manner as if they had consented thereto.

The Colonists, when they emigrated, who were of better condition, and possessed the qualifications which the Law required, and have retained them, they likewise retain the share in the legislation, when they chuse to take it, to which they were thereby entitled; and those of the lower classes of people who were not qualified to Elect or be Elected, though they went to America were yet subjects and owed obedience to acts of Parliament; neither of these classes of people then have lost any previledges, by their emigration, to which they were entitled before, nor does it appear that the law has set them free from the subjection they were then under.

It is a fundamental maxim of this and every other State that Nemo Patriam exuere potest. What power then could emancipate the Colonists? was it that of the King alone, who is subservient to the laws of Parliament, could he place any subject in a state of exemption from that authority under the control of which he is himself? or can the Parliament who has already given a King to America together with Great Britain and that may do the same again with the same cause, be supposed to be limited to the exercise of only that one highest act of all authority? or indeed can the supreme authority be limited, or the subject have a right to obey this or reject that part of it? There cannot surely be, in this or any other Constitution whatever, any qualified, partial allegiance or obedience to the laws, they exact from all an implicit submission in toto; neither can the King, by the Charters, or by otherwise erecting them into Governments release them from their obedience to the laws of the Constitution, or

elevate them into that situation of immunity wich may dispense with, or mutilate the authority of its supremacy, any more than he can, by an act of his own, abridge his subjects of any of the benefits to which they are entitled by the Constitution. The inconvenience, danger or what else therefore which is felt by the Americans from the power of the Parliament may, from their remote situation, and the presumption that the Parliament cannot understand their exigencies and abilities, or be inclined to consult them, be a grievance of which they have a right to complain and seek redress, but cannot give them a legal right to withhold their obedience.

It may be a power the exercise of which is prejudicial to America, but that is the consequence of their removal to seek new fortunes, and cannot be altered without the concurrence of the Supreme Authority of the Empire ; but their concurrence could Constitutionally be had, and on which the liberties of America might as safely repose as on any human institution : and the only obstacle in the way is the mutual mistrustfulness in the one of the power to tax, in the other to disobey at will ; but what could be obstacles to minds thoroughly bent on surmounting them ?

When the Americans propose the question whether it be reasonable and just that the Parliament exercise the power of taxing them at its own will and pleasure and without limitation ; here indeed they must find a great number of Advocates, whose suffrages would be refused where the right alone was contested ; and the road is open to, and examples set in the Constitution of ample redress in this as well as all other grievances, and why not therefore attempt, which has never yet been done, the mild and Constitutional means of remonstrance and expostulation, instead of the most violent opposition to, and the denial of the authority in question? and it is worthy the most serious attention of the Americans to discern whether they would not be more likely to succeed, at present however, to their wishes, by application to the humanity and tenderness of their Mother country, than by invitation of her to wrath and resentment ; whether it would not be as safe, and more consonant to their own ideas as well as practice of Government, to found their right upon the high and immutable act or declaration of the whole Supreme Authority of the British Empire, than upon the sole prerogative of the King ; and whether previleges and immunities thus obtained would not be as honourable, and as efficacious, as if they were derived even from their own inherent right, and the laws of nature.

This is a plan which, it being the interest of both countries to accelerate, must meet with the fewest obstacles, and be the safest when accomplished. But it can be undertaken, and executed only by such men whose property sets their interposition in the most unequivocal sense, and gives them the safest as well as surest influence over the lower orders of the people.

It is particularly necessary that this higher order should connect themselves, at such times as these, as otherwise what is gained to freedom by the opposition of this or the concession of the Mother country, may be lost by the licentiousness of the common people, who

have already broken down the bounds of Justice and rendered the law inactive, nor can this last Class have any reasonable objection to the committing of the management of all their state affairs to the other, as it is as much as the strictest sense of liberty can require if the latter have the way of emulation and honest industry open before them, by which they may attain the qualifications which alone should beget a right in them to a share in the pre-eminence of the former.

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* LETTERS to a young Lady on a course of English Poetry, by J. AIKIN.

LETTER IX.

Extracts continued from page 199.

HITHERTO, my dear Pupil, we have viewed English verse with the accompaniment of rhyme. The device of marking the ends of lines with the recurrence of similar sounds, unknown to Greek and Latin poetry, was introduced in those periods when the Roman empire was overrun by the barbarous tribes of the North, and true taste gave way to puerility and caprice. The modern languages, in their gradual progress to refinement, retained an ornament which long use had rendered almost indispensable; and to this day, rhyme is commonly admitted in the verse of every European nation, and to some is regarded as absolutely essential. The means of its origin, and the difficulties to which it subjects a writer, have however, produced various attempts for emancipating poetry from what was considered as a degrading imposition; and these attempts have in no country been so well supported as in England. The dramatic writers led the way in the disuse of rhyme; undoubtedly, because they found that more was gained by such an omission in approximating dialogue to common speech, than was lost in disappointing the ear of an accustomed jingle. After the public had been taught to relish the noble passages of Shakespeare and his contemporary tragedians in unrhymed verse, it required no extraordinary courage to venture upon the same liberty in other compositions, where the elevation of the matter might divert the reader's attention from a degree of negligence in the form. At length, Milton wrote his Paradise Lost in blank verse, and its reputation was established. But it is only in one kind of measure, the heroic, that the absence of rhyme has obtained general toleration. In the shorter measures, and in those diversified by lines of different lengths, and complicated into stanzas, the practised ear has never been brought to acquiesce in the want of a gratification to which it has been accustomed. Indeed, some of these measures, as the elegiac, are entirely dependant on the rhyme.

There has been much discussion concerning the comparative merit of blank verse and rhymed couplets in the heroic measure, and it is not likely that different tastes will ever, by any process of reasoning, be brought to agree on this head. It may be useful, however, to give a brief statement of the case. I have already mentioned, that this measure is formed of ten syllables, alternately short and long, with the occasional irregularity of two long or two short

successively. This produces a modulation so simple, and so little different from prose, that without some art in recitation, it is not easily distinguished to be verse. Moreover, as there is nothing to mark to the ear the tenth or terminating syllable but the rhyme; where that is omitted, *measure*, properly speaking, is entirely lost in the modern way of reading, which is directed solely by the sense, and makes no pauses but as indicated by the punctuation. If, indeed, a suspension of the sense is always made to coincide with the close of a line, the voice will mark it; but it is universally agreed, that such a monotony is one of the greatest faults of blank verse, and that the skill of the composer is principally shown by his judicious variation of the pauses, so that they may fall upon all the different parts of the line in turn, though not in any regular order. But such a distribution cuts the matter into portions of unequal lengths; which renders it a mere fallacy of the mode of printing to assign any particular *measure* to such versification. Try, for example, to reduce to ten syllable lines the following passage of a great master of blank verse, Akenside:

"Thee, Beauty, thee the regal dome, and thy enlivening ray the mossy roofs adore: thou better sun! forever beamest on th' enchanted heart love, and harmonious wonder, and delight poetic."

I think, therefore, it must be acknowledged, that whatever gratification the ear may derive from the return of equal portions of syllables or combinations of syllables, it is lost in the construction of our heroic verse without the aid of rhyme. All that is then left, is the melodious flow of the periods into which the sentences are divided, produced by a succession of such words as afford the alternacy of long and short syllables, judiciously broken by an intermixture of others. And the advocates for blank verse contend, that the unlimited variety of pauses consequent upon such an unfettered freedom of versification, is an advantage in point of melody, greatly surpassing the pleasure afforded by a jingle in the sound, which they stigmatize as a childish barbarism. As the only appeal in this case is to a well-exercised ear, and to a taste cultivated by familiarity with the best models, it will be my object to enable you to judge for yourself on this, as on other poetical topics. I shall therefore now offer to your perusal a series of the most eminent writers of blank verse, in different manners, and on various subjects. Whatever the result be with respect to your general preference of this kind of verse, or that which has preceded it, I expect that you will be led to relish what is most excellent in both.

There is one circumstance of which I think it proper to apprize you, before you take up any of the authors I mean to recommend. The writers of blank verse have been so sensible of their near approach to prose in their versification, that hey have been solicitous to give their language a character as different as possible from that of common speech. This purpose, while it has favoured loftiness and splendour of diction, has also too much promoted a turgid and artificial style, stiffened by quaint phrases, obsolete words, and perversions of the natural order of sentences. When the subject is

something appertaining to common life, this affected stateliness is apt to produce a ludicrous effect. Such has particularly been the case in the poems termed didactic, several of which have been written in unrhymed verse, on account of the facility with which it is composed. I do not mean to put into your hands productions of an inferior class; but you will find in some of those which enjoy deserved reputation, enough to exemplify the fault above mentioned.

As, in order to form your taste for versification in rhymed heroics, I thougnt it right to bring you immediately to one of the masters in that mode of composition; so I shall now direct you to one of the greatest poets, and at the same time of the most melodious composers in blank verse, that our language affords, the immortal MILTON; and his "Mask of Comus" is the piece with which we will make a commencement.

That kind of drama called a *Mask*, consisting of a fable in which the characters of ancient mythology, or abstract qualities personified, are the actors, frequently employed the invention of Ben Johnson and others of our early dramatists, for the entertainment of the learned and somewhat pedantic times in which they lived. These pieces were almost solely addressed to the understanding and the imagination, and had scarcely any power of exciting the sympathetic feelings; they were therefore strongly discriminated from the common theatrical representations of human life and manners, and range under the head of poems rather than of plays. Milton, who from his youth was animated with the genuine fire of poetry, and whose mind was exalted by the noblest sentiments of philosophy, naturally adopted a species of composition in which his fancy would have free scope, and at once gave it a perfection beyond all former example.

"Comus" is a moral allegory, founded upon a classical conception, but greatly improved both in its imagery and its morality. It represents the triumph of virtue over lawless pleasure; and the author deserves high applause for the skill with which, after exhilarating the mind with the festal gaiety of Comus, and even assailing the reason with sophistical arguments in favour of licentiousness, he finally brings over the reader to the side of sobriety by the charms of poetic eloquence. The exalted and somewhat mystic strain of the philosophy, borrowed from the Platonic school suits extremely the romantic cast of the fable, and the high poetry of the description. As a recompense for the humiliation you may have felt on viewing the female character as portrayed by Pope and Swift, you may justly pride yourself on the lustre thrown around it in its virgin purity, by this superior genius. He soars indeed into the region of fiction, but it is fiction with the base of reality.

Hence had the huntress Dian her
dread bow,
Fair silver-shafted queen, for ever
chaste,
Wherewith she tamed the brinded
lioness.
And spotted mountain-pard, but
set at nought
The frivolous bolt of Cupid: Gods
and men
Fear'd her stern frown, and she
was queen o' th' woods.

What was that snaky-headed Gorgon shield
That wise Minerva wore, unconquer'd virgin,
Wherewith she freez'd her foes to congeal'd stone,
But rigid looks of chaste austerity,
And noble grace, that dash'd brute violence
With sudden adoration and blank awe?

No one can peruse this piece without being sensible of an elevation of soul which, for a time, lifts it above the allurements of sensuality, and sanctifies all its emotions. That it was composed for the domestic representation of a family of high rank is a circumstance truly honourable to the manners of the age. The splendour of poetry displayed in it was scarcely exceeded by the after-exertions of Milton himself; but with respect to the versification it may be observed, that he had not yet attained the free and varied melody of his maturer productions. The pause for many successive lines falls upon the last syllable, producing that monotony, which it is the happiest privilege of blank verse easily to avoid. The measure is occasionally changed to seven or eight syllables with rhyme, the sprightliness of which well accords with the character of Comus addressing his crew, and with the aerial nature of the Attendant Spirit. Some lines in this measure are remarkable examples of the consonance of sound with sense:

Midnight Shout and Revelry,
Tipsy dance and Jolity; &c.

Of this excellence you will meet with many more instances in the two poems which were the next productions of our author and which I recommend to your perusal by way of interlude before you proceed to the serious study of his great heroic performance. These are the very popular pieces "L'Allegro" and "Il Penseroso," meant as contrasted portraits of the cheerful and the contemplative man, accompanied with the scenery proper to each. The animated strain of the verse, the variety and beauty of the imagery, and the soul of sentiment by which they are inspired, render them perhaps the most captivating pieces of the descriptive kind that all poetry affords. They are read with renewed delight till they are indelibly imprinted on the memory: and they have given birth to numerous imitations, several of which possess considerable merit. On a critical examination, the attention should be directed to the conformity of the scenery and circumstances of each piece, to the affection respectively intended to be excited; namely, innocent mirth, and elevated seriousness. In this view you will find them presenting a double set of pictures, so well characterised, that there never can be a doubt to which series they individually belong. If, indeed, the observation of Jessica in Shakspeare be just, ("I'm never merry when I hear *sweet* music,") the "soft Lydian airs" and "melting voice through mazes running," are somewhat misplaced as one of the pleasures of L'Allegro, though he might be consistently delighted with the "merry bells" and "jocund rebecs." But as you are a practitioner in this art, I leave you to determine the disposition of mind with which the different strains of music are accompanied.

If, in casting your eye through

Milton's smaller pieces you should be attracted to his Monody of "Lycidas," you will meet with a poem of a peculiar cast, concerning which you will probably find it difficult to fix your judgment. Tributes of sorrow to the memory of the dead under the fictitious form of pastoral were at that time very common, and they have been justly censured by Dr. Johnson and others for that want of reality which almost entirely destroys their interest. In this piece, the ecclesiastical state of the country at that period is allegorically shadowed out under the pastoral fiction, and the writer has indulged his religious zeal, while lamenting his friend. Moreover, it borrows its form from classical imitation, and abounds in allusions drawn from that source. The constructions are also occasionally harsh, and the language obscure. All these circumstances will deduct from your pleasure in reading it; yet there are passages in which I think you cannot fail to recognize the masterhand of a true poet.

I should now proceed to "Paradise Lost," but it will be proper to allow you a pause before entering upon so dignified a subject. Adieu then for the present.

Yours &c.

ORATION,

On the *Restriction of Suffrage*, delivered by *Armistead T. Mason*, from the Rostrum of William and Mary College, on the 4th July, 1807.

(Continued from page 219)

Why, I would ask, is it wisely prohibited, that men should make rules of action to which they themselves are not to be subject, but for this obvious reason, that when they know they are to be exempt from those rules, we have no satisfactory assurance that they will faithfully and effectually perform their duty, and devise such as are most consonant with the general happiness. The same principle certainly operates and forbids, that individuals, without property, should be permitted to frame laws for the regulation and disposal of property, in the fate of which they are not concerned. For it cannot be too often inculcated, it cannot be too deeply instilled in our minds, that the good of the governors should always completely correspond with the good of the governed; or, that the interest of the legislators should always coincide and be essentially the same with the interest of the people. Besides, it should be remembered, that governments are instituted to protect, not only the rights of person, but also the rights of property; and consequently, all men, who have an agency in the administration of public affairs, should feel an interest in the protection of the rights of property, as well as of the rights of person. The public revenue, moreover, is almost entirely derived from taxes levied upon property, and surely, the men to whom this important branch of legislation is confided, should in every respect, be worthy of public confidence; above all they should be actuated by the deepest interest in the real wealth and prosperity of the country. But they who are without property, are bound by no tie which must necessarily make them feel this interest: they are destitute then of one of ther requisite qualifications of le-

gislators ; there is no security, that they will with fidelity and integrity, discharge their duty by the enaction of salutary laws ; such as the rights both of person and of property, such as the general interests of the society require : and, therefore, they are improper persons to be entrusted with the business of legislation.

It remains now to enquire, why a particular species of property is made necessary to entitle the proprietor to a share in legislative functions ; why merchants and manufacturers who are possessed of ample wealth, are denied the right of suffrage, whilst proprietors of land, who have not a tenth of their amount of property, have this important right secured to them. Will it be said, that the inconsiderable estates of land-holders afford sufficient security for the honest discharge of their duty in a legislative capacity, whilst the extensive possessions of merchants and manufacturers do not furnish this security? This is certainly a fact, and it ceases to be a paradox when it is properly understood.

Of all the members of every civilized society, the proprietors of land only have all the qualifications, which should belong to the sovereign guardians of a nation's rights. Other men are bound to the country in which they live by no permanent and improveable interest ; they are bound only by the shackles of prejudice ; their interest is by no means necessarily connected with that of the country they inhabit, and it would be dangerous to give them an influence in its government by allowing them the right of suffrage. The community should demand better security for the good conduct of those whom it trusts, than is generally to be found among men of this description ; it should have upon them a lien stronger than the mere prejudice in favour of the soil upon which they happened to be born : and it is only the proprietors of land who can give this security, it is only the proprietors of land with whom this lien is found. Their interest is necessarily concentered, and immoveably fixed, in the country where they reside. And their affluence, whilst it affords them the means of intellectual improvement, elevates them above corruption, and enables them in every respect to qualify themselves for the task of public service. There cannot exist a doubt of the patriotism of such men ; it is their interest to be patriotic. They consult their own advantage, when they promote the general good of the society ; for their prosperity is inseperably blended with that of the public. Whatever either retards, or accelerates the improvement of the country, necessarily impedes or promotes the isterest of this order of men. The value of land is always rising when the country is improving, and its value sinks with the decline of the commonwealth. Every beneficial regulation, therefore, every institution promotive of the public good, whatever improves the condition of the country, must necessarily be advantageous to the proprietors of land. Their interest must ever be the same with that of the great body of the people : they must always be sincere and ardent in their efforts to advance the common welfare ; the laws which proceed from those men, acting equally upon themselves, must always be salutary ; they can have no motive to deceive or mislead

he public; there is then the most ample security, that they will faithfully discharge the trust reposed in them, and, therefore, they are the most proper persons to be entrusted with the affairs of legislation.

Merchants and manufacturers, on the contrary, I repeat, are not necessarily interested in the welfare of any particular community; they are not necessarily the citizens of any particular country. Their whole property consists in a moveable capital, which they can easily transport to another territory; they never can have any real interest in the prosperity of the society, until some part of their stock is vested in fixed property, which connects them with the soil of the country they inhabit. The profits of men, exclusively engaged in mercantile or manufacturing pursuits, are drawn from the wealth of the countries with which they trade; and not merely from that of the one in which they reside. Until some part of their capital is realized, until it is converted into immoveable property, their interest is often adverse to that of the public; and what will promote the one, may, and frequently does operate to the prejudice of the other. The establishment of monopolies, the institution of bounties, and a thousand other restrictions, as impolitic as unjust, are the favorite expedients of this class of men, affectedly for the promotion of national prosperity, but in reality, for the advancement of their own contracted and mercenary views. For monopolies, bounties, and all kinds of restraints upon the natural direction of the industry of a country; whatever, in short, tends to divert that industry from the channels into which it would flow of its own accord, although they are advantageous to merchants and manufacturers, are pernicious and disastrous obstructions to political improvement and national aggrandizement.

Consider the subject in another point of view. A long and expensive war, which may exhaust the treasury of the nation, impoverish the whole country, and shed the blood of millions, creates a demand for, and enhances the value of the commodities of merchants and manufacturers; they frequently find it their interest, therefore, to involve the nation in destructive wars. This state of affairs may be favourable to them; they may flourish amidst the ruin and distresses of their country; they may even owe their prosperity to those very calamities, or, if those consequences do not follow, strifes and collisions upon the ocean, in which they are principally concerned, is one of the most frequent causes of war. In a word, the profits of this order of men do not, like the rent of the landlord and the wages of the labourer, rise with the prosperity and fall with the declension of the society. In poor countries, where there is but little capital, the competition between dealers is necessarily small, and their profits consequently great; for they are enabled by the narrowness of the competition to enhance the price of their commodities, and thus to levy an absurd and oppressive tax on the rest of the country; and this they never fail to do. In countries advanced to opulence, the reverse takes place. But merchants and manufacturers are the principal dealers of every society; their interest, therefore,

is not the same ; it is by no means connected with the general welfare of the community ; on the contrary, this class of men are frequently most prosperous in countries which are verging most rapidly to bankruptcy and ruin. Since then it is often the interest of those men to betray the public, some expedient should be devised to counteract the operation of this interest, so ruinous in its tendency, before they are trusted with the management of public affairs ; for, in spite of the boasted magnanimity of man, self-love is a stonger principle in the human breast than patriotism. I am very sensible that the expedient proposed is liable to objection ; it does not furnish that complete security for the good conduct of merchants and manufacturers, in conducting the concerns of a nation which the community ought to possess. I am well aware that their interest may still be distinct and opposite from that of the society. But it is the best security which the circumstances of civil association will admit ; and as some security is indispensably necessary, we ought certainly to exact this, since it is the best, although it is not completely sufficient. It is a remedy which mitigates, if it does not effectually remove, the evil.

As to the loud complaints against the limitation of suffrage, because it excludes from a participation in the legislation men of capital, they are manifestly and utterly without foundation. It is always in the power of such men to purchase freeholds, and thus qualify themselves to enter upon that public duty ; and if they do not become proprietors of land, they discover a contempt for that privilege, and an indifference for the concerns of society, which furnish an additional argument for denying them the right to vote. Men who betray such frigid and inglorious apathy for their country's weal, certainly deserve not the confidence of that country.

(To be continued.)

The following anecdote will prove how much unexpected circumstances declare the character of a man. At an entertainment some years ago at Naples, the following persons were assembled together—prince Orloff, cardinal Salviati, and lord Tilney. The lightning fell upon the room where they were sitting, and shattered some part of it. After the shock had subsided, a fourth person perceived that the hand of prince Ortloff was on his sword, cardinal Salviati was on his knees praying with the greatest fervor, and lord Tilney was discovered to be crying.

ANTIQUITIES,

OF INTERIOR AMERICA.

Besides those ruins in the Illinois and Wabash countries, which have often been mentioned, there are others no less remarkable, many hundreds of miles farther west, particularly in the country about the great falls of the Mississippi. As we approach these falls commonly called St. Anthony's, we frequently meet with pyramids of earth, from thirty to seventy, and even eighty feet in height. These are most probably, the tombs of the ancient kings and chieftains of this part of America, though there are others which I am inclined to believe were erected in consequence of some signal victory, and

possibly to cover the bones and carcases of the slain. In digging horizontally into several of those pyramids, a little above the base, we generally found a stratum of white substance, some what like moist lime, and glutinous withal, extended in all probability several yards within, or perhaps nearly the whole length of the diametrical line. I had even reason to believe this consolidated chalky substance to be the remains of skeletons buried perhaps two hundred centuries ago, and converted by time and the operations of the elements into their present state.

Many tokens remain, on both sides of its Mississipi, of the being in ancient ages as well cultivated and as thickly inhabited as the country on the Danube or the Rhine; which fully proves that the liteerati have been too hasty in denominating America a new world, or an original present to the Europeans from the hands of rude nature.

A Copper mine was opened some years since further down the Mississipi, and to the great surprise of the labourers, a large collection of the mining tools were found several fathoms below the superfices of the earth. Another person, in digging for a well discovered a furnace of brick work five fathoms below the present surface; and in this furnace were found a quantity of coals and fire brands which for aught we know, might have been kindled in the days of Moses or Lycurgus.

Not long since, at a spot on the Ohio, where the bank had been wasted by the undermining of the water, a stone dropped out, of the hardest kind of black marble, about seven pounds in weight, having twelve equal surfaces, each surface being mathematically equilateral and equiangular five sided figures; this does not appear to be a lusus naturæ, but a work of exquisite art, the offspring of human ingenuity. Near the falls of the Mississippi, there is a salt spring in the bed of the river, which has been enclosed with stone work of unknown antiquity, to keep out the fresh water. In times of freshes, however, the river overflows the stone work and mixes with the brine, so that it does not afford salt to the savages hereabouts until the river is considerably fallen.

In several places, circular fortifications have been discovered in the same country: these are constantly inclosed with deep ditches and fenced with a breast work. From these, and many other similar remains of antiquity, one would be inclined to think the world much older than has been commonly imagined. Several tribes on the westen side of the great river above mentioned, date their existance for more than twenty thousand moons back, and the Indians of the western world go infinitely farther into the depth of time, though both relate many events of these distant periods that are evidently mixed with fable.

DISAPPOINTMENT AND HOPE.

THE morn of my life was cheerful as the singing of birds, and lovely as the opening of spring; not a cloud arose to mar its beauty, or obscure the bright sun of innocence and youth; every sense was gratified, every flower was sweet, and every rose without a thorn. Every kiss was a pledge of affection, and every friend was true. My cheeks were then bloo-

ming with health, and my eyes glistened with happiness. But alas! the charm is broken, the scene is changed, the flowers have lost their fragrance, and on every rose I have found a thorn. Friends, who were dear have departed, and nothing is left me, but the melancholy recollection of joys that are fled. Grief has stolen the rose from my cheek, and my eyes overflow with tears. But a little while, and my sorrows will be over and forgotten; my heart strings, which are now touched with anguish, will then thrill with rapture; my friends which I have lost will be restored, and our affection will be as pure and as lasting, as the paradise which we shall inhabit. The lovely flowers, which are now withered and gone, will be revived with increased beauty; no more will the lilly and the rose, when sparkling with the morning dew, be an emblem of sorrowing virtue; for every gale will waft happiness, and every zephyr fragrance.

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WAR,

OR A PROSPECT OF IT

From recent instances of British Outrage.

BY WILLIAM RAY:

Author of the contemplated publication, entitled "Horrors of Slavery, or the American Tars in Tripoli."

VOT'RIES of Freedom arm!
The British Lion roars!
Legions of Valor, take th'alarm;
Rush, rush to guard our shores!

Behold the horrid deed—
Your brethren gasping lie!
Beneath a tyrant's hand they bleed;
They groan—they faint—they die.

Vet'rans of seventy-six,
Awake the slumb'ring sword!—
Hearts of your murd'rous foes transfix,
'Tis vengeance gives the word.

Remember Lexington,
And Bunker's tragic hill;
The same who spilt your blood thereon,
Your blood again will spill.

Ye who have seen your wives,
Your children and your sires,
To British ruffians yield their lives,
And roast in savage fires;—

Our cities lost in flames,
Your mothers captive led:
Rise and avenge their injur'd names,
Ye kindred of the dead.

But not revenge alone,
Should urge you to the field;
Let duty lead you firmly on,
And justice be your shield.

Sure as we fail to join
And crush our impious foes,
War, fire and sword, and death combine,
And woes succeed to woes.

Behold with blushes red,
The sea like blood appears;
Our streams are bridg'd with fancied dead,
And brim'd with orphans' tears;

But Union can perform
The wonders of a host—
Avert the danger, quell the storm,
And drive them from our coast.

Unite, and side by side
Meet vict'ry or your graves;
That moment we in War divide,
That moment we are slaves.